

IN SEARCH OF TRUTH



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A PICTURE ALBUM OF EVENTS
FROM LIFE OF MAHATMA GANDHI



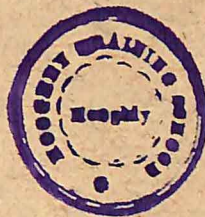
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IN SEARCH OF TRUTH

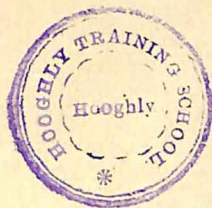


IN SEARCH OF TRUTH

Pais.
72(a)

A Picture Album depicting a
few eventful landmarks from
the life of Mahatma Gandhi

* * *



Picture and Commentary

P. C. LAHIRI, M.A.

(PICIEL, Amrita Bazar Patrika)

* * *



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IN THE
REVERED MEMORY
OF
MY GRANDFATHER
LATE
ANANDA CHANDRA ROY OF DACCA





ABOUT THE ALBUM

THE first forty sketches were originally done as posters in Bengali for purpose of being exhibited by the "CONGRESS SAHITYA SANGHA" in the districts and villages of Bengal. To these the last four pictures have been added in order to bring the album down to the latest phase of Indian struggle. All the pictures have thus been completely redrawn, recaptioned and titled to suit a different language.

The selection of subjects for the album has been one of supreme difficulty. Gandhiji's life has been so full of events, equally important and vital, that many well known facts and important situations had to be omitted to bring the album down to a tolerable size. A different compiler would have done it differently.

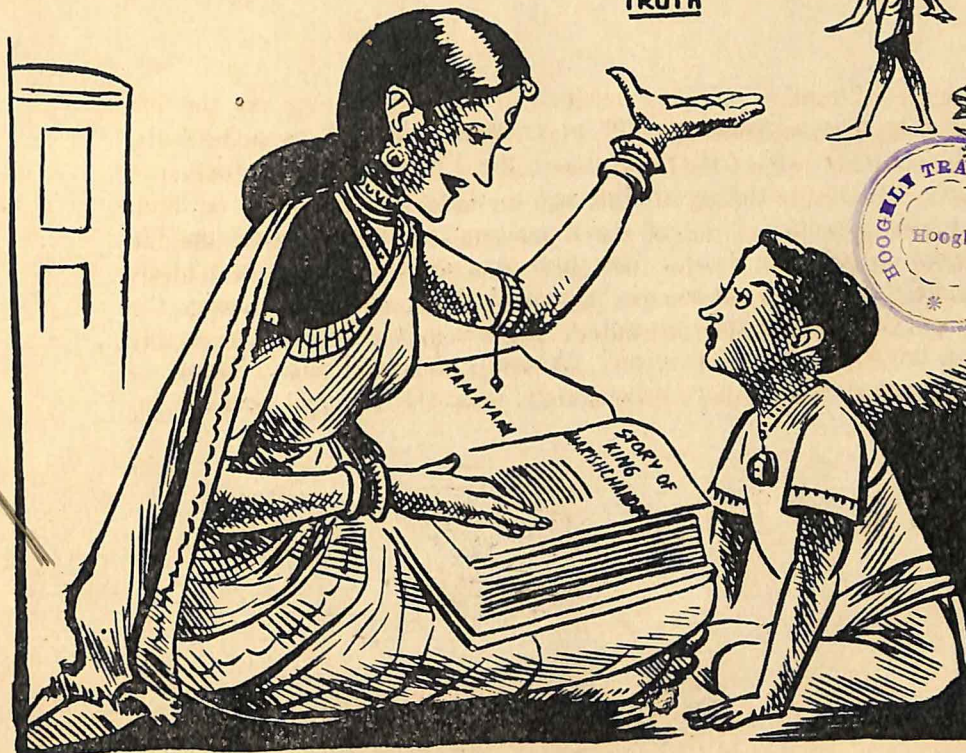
THE AUTHOR



THE influence of mother and her habits had a great bearing on the life of Mohandas Karamchand Gandhi. Her observance of the periodic fasts, her reverence and respect for the deities and the Brahmans, her observance of "Ahimsa" in her daily duties, all this had an indelible impression on him. Thus while listening to the stories of the Ramayana from her mother, the life of Ramashandra would mean to him the fullest expression of the highest ideals of a man's life. To little Mohandas the word "Ramarajya" meant the Kingdom of God. In king Harishchandra's great renunciation of his earthly possessions to Vishwamitra and of his adopting even the lowest work of humanity, that of a "Chandala", little Gandhi saw the struggle of man for Truth.

CHILDHOOD

HE GAVE UP
HIS KINGDOM, WEALTH
AND ALL EARTHLY POSSESSION,
FOR THE SAKE OF
TRUTH



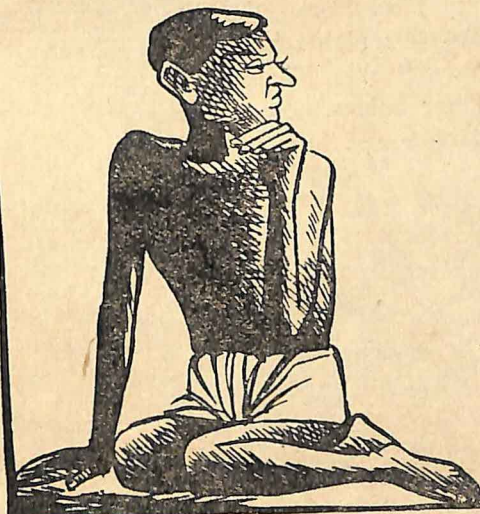
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THOUGH he won prizes, Mohandas did never regard himself as a very brilliant student at school. After he passed the Entrance Examination, it was decided that he should go to England to study Law. At this the orthodox caste people boycotted him, but that could not change his decision. On reaching London he tried to practise the European style and ways of life in order to become "civilised", played violin, visited dance halls occasionally and brushed his hair with lotions and cosmetics. Suddenly, the inner voice in him asked him one day, "What is all this for ? Where is the real Truth ? Does it lie in these outward dress shows and displays ? Where is the real soul ?"

LONDON
1890



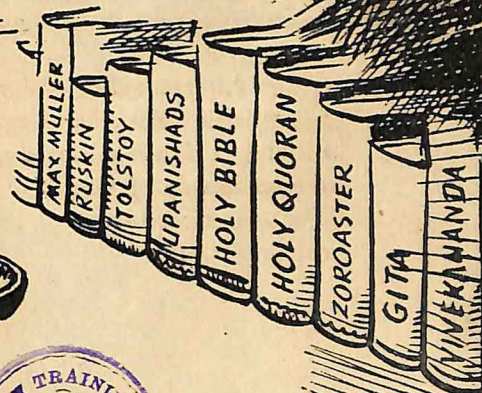
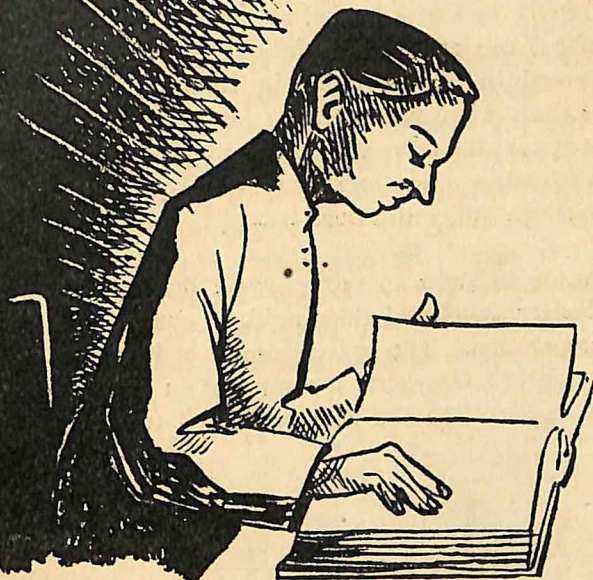
'A CIVILISATION
WITHOUT A SOUL



Prich

EVEN while in London, Gandhiji studied books of religion. He passed the Law Examination and returned to India to practise in the Bar. Soon he proceeded to South Africa in connection with the case of a rich Indian merchant whose brief he had accepted. He stayed in Durban and in the midst of cases in Court Gandhiji, like the great Nachiketa of the Upanishads, ransacked all the religious books in search of Truth. The Bible, the Holy Koran, the Gita, the Upanishads were turned over and over again. Sleepless nights before the burning candle passed over the pages of Zoroaster, Tolstoy, Ruskin, Vivekananda, Max Muller. Gradually his struggle bore fruit. Three things now dawned upon him : Dignity of labour, the terrible effects of envy and hate, and the supreme power of love.

IN SEARCH OF TRUTH



DURBAN
1893



Print

IN 1896 Gandhiji came to India for six months and started an agitation against the humiliating conditions of the Indians in South Africa. This was the first thing that had struck him when he had first landed at Durban. The South African Whites came to learn about this and became furious against the "coolie barrister". So when he returned to South Africa in 1898 he was attacked by an infuriated mob of Whitemen while landing from his ship. But the curious conduct of the coolie barrister, *viz.*, his refusal to lodge any complaint against them to the police, put all their heads down in shame. One question was now constantly coming up in his mind : Why this race hatred ?

After the Boer War Gandhiji came to India to return again due to an urgent call. An Act to deprive the Eastern peoples of their right to ownership of land in South Africa was then in preparation. The Indians now stood under the leadership of Gandhiji and started the first Satyagraha movement in 1913 : The historic crossing of the Transvaal border into the area prohibited for the coloured people.

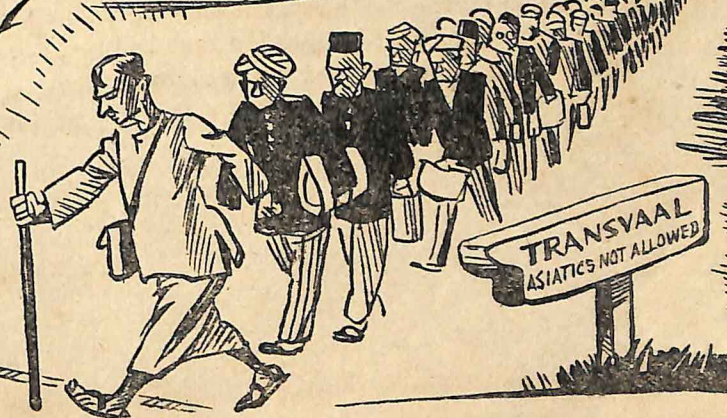
THIS RACE HATRED — WHY ?

THE EUROPEANS
PERSECUTE
THE "COOLIE BARRISTER"
— THE DEFENDER OF
THE ASIATICS

NATAL
1898

1913

SATYAGRAHA



W. H. P.

IN 1901, Gandhiji first came from South Africa to attend the Calcutta session of the Indian National Congress, and as an unknown man offered his services as a volunteer before the Management to work as a clerk and servant. The coolie barrister now became the sweeper barrister and he taught the volunteers some object lessons about sweeping, scavenging and rules of cleanliness. The memorable words of Ruskin were now in his mind : "To serve is a sacred duty ; it is never degrading". The late Professor Gopal Krishna Gokhale who loved him as his younger brother later gave him an opportunity to table a resolution on the South African question in the Congress session. But Gandhiji had soon to go back because the time had come to prepare himself for the great task whose light was now revealed to him.

CALCUTTA CONGRESS 1901

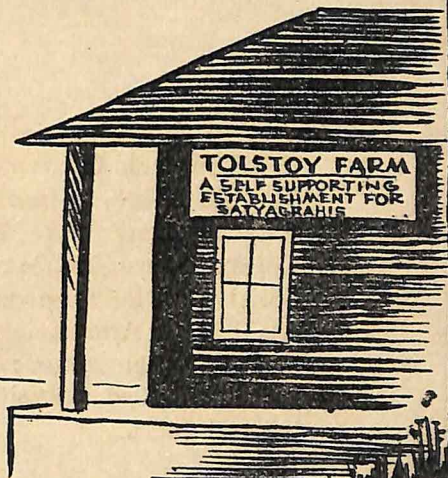
" TO SERVE IS A
SACRED DUTY—
— IT IS NEVER
DEGRADING "



Pinel

TWO ideas now dominated his mind. Gandhiji clearly understood that to attain to the Highest man must forsake everything, while to attain to the spirit of universal equality and brotherhood man must change and purify his soul. The foundation and gradual development of the Phoenix Settlement was the first fruit of this. From now Gandhiji took to Brahmacharyya. Members gradually began to gather and tried to live up to its ideals. The Tolstoy Farm was founded next, and the great Count Tolstoy had already sent a message of blessings to Gandhiji. Gandhiji now came to be regarded as a follower of Tolstoy.

' MAY GOD HELP OUR BROTHERS
AND FELLOW-WORKERS ' — Tolstoy



TRANSVAAL
1910

Acid

THE Gandhi-Smuts Agreement was passed into law. Gandhiji now returned to India where he had some task before him. By this time he had received the Boer War Medal and the Kaiser-i-Hind Gold Medal. The great Gopal Krishna Gokhale now invited him to membership in his Servants of India Society, but for some turn of events it did not take place. Gandhiji desired to establish an Ashram in Gujerat and to live there. Mr. Gokhale agreed with him to this, but on one condition that he would not enter Indian politics until he had travelled extensively through the mother country for one year and seen the real India.

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1915
RETURN
FROM
S. AFRICA

" THIS IS INDIA — YOUR MOTHERLAND !
FIRST, GET TO KNOW HER BY AN EXTENSIVE
TOUR . THEN, ENTER POLITICS " —

— Gokhale —



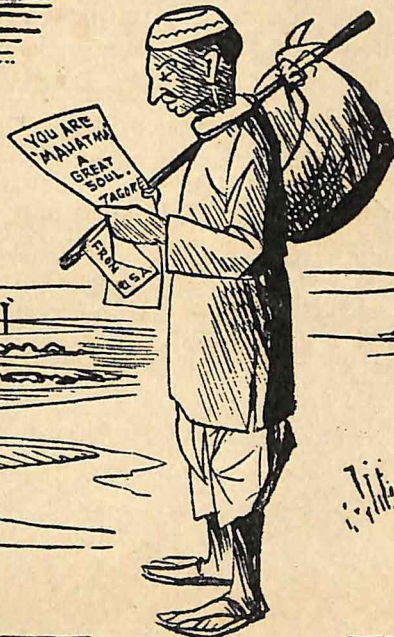
A THIRD class passenger in very ordinary dress with a cheap Kashmiri cap on head,—this was the picture of Gandhiji travelling through India in 1915.

The first picture that now opened his eyes was persecution of the villagers of Viramgaon for customs dues. The public workers asked his advice and agreed to court imprisonment for a right cause. Gandhiji made enquiries about the truth of the case and finally approached Lord Willingdon. The persecution in Viramgaon was now stopped.

After travelling in many places the lonely traveller now reached Bolpur Santiniketan, the culture centre of the great poet Tagore. But Tagore was then in America from where a letter was received in Bolpur which read thus : “I hope that Mahatma and Mrs. Gandhi have arrived in Bolpur”. Henceforth Gandhiji became universally known as Mahatma Gandhi or Gandhi the great soul, a title given by a great Indian thinker.

SEEING
INDIA
1915

TAGORE NAMES HIM 'MAHATMA'



BOLEPUR
বোলপুর

7/11/15
Hind

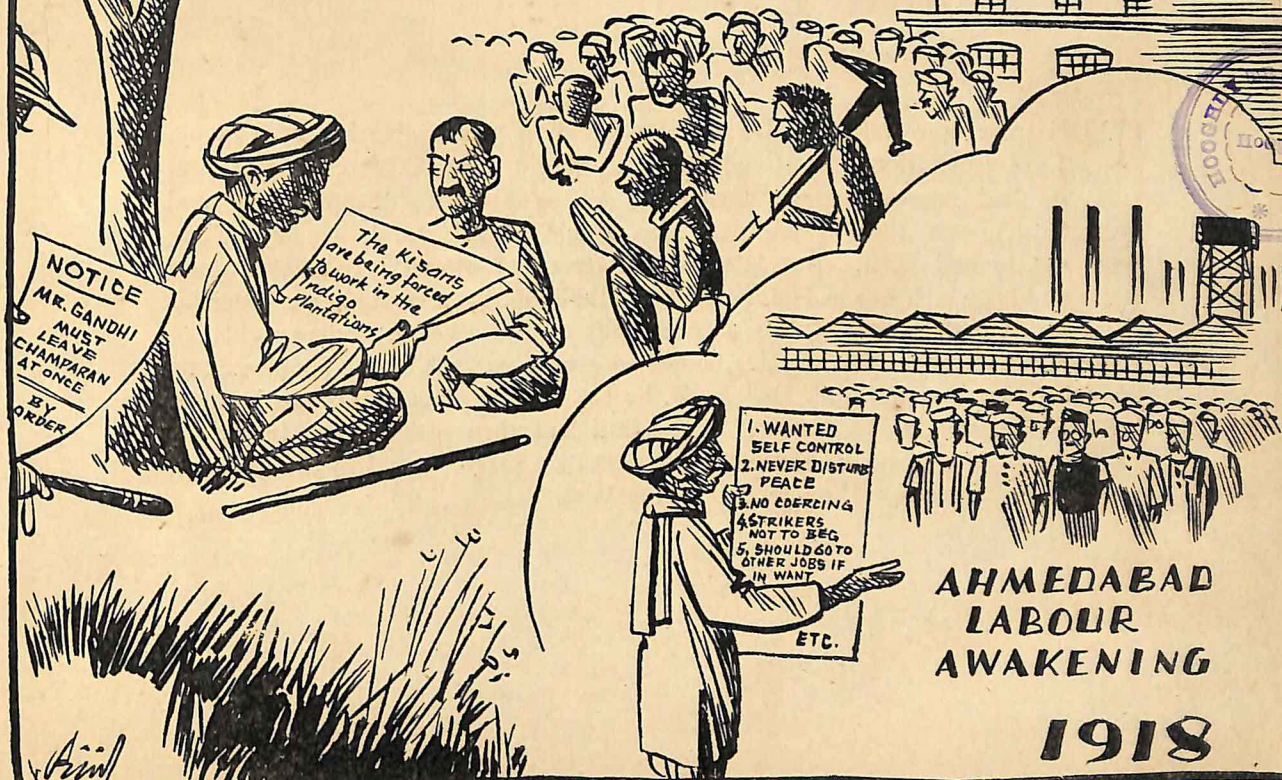
A YEAR had now passed. The great Gopal Krishna Gokhale had died. But Gandhiji's travels had not yet ended. He was now being shadowed by the C.I.D. men. A request came from the cultivators of Champaran, Bihar, complaining against the atrocities of the European planters there. Gandhiji reached Champaran in 1917, but the Local Government served on him a notice requiring him to leave Champaran by the next train. Gandhiji refused to move. The situation grew tense. Finally the order was rescinded and the Bihar Government was constrained to accept the terms of the kisans (cultivators).

In 1918 another call came from the mill workers of Ahmedabad requesting Gandhiji to stop the atrocities of the mill-owners upon the labourers. Gandhiji advised the strikers to practise self control in their struggle, never to coerce others and never to depend on the charity of others. The strikers won in the long run. This is the first story of the kisan and labour awakening in India.

SEEING INDIA

CHAMPARAN KISAN AWAKENING

1917

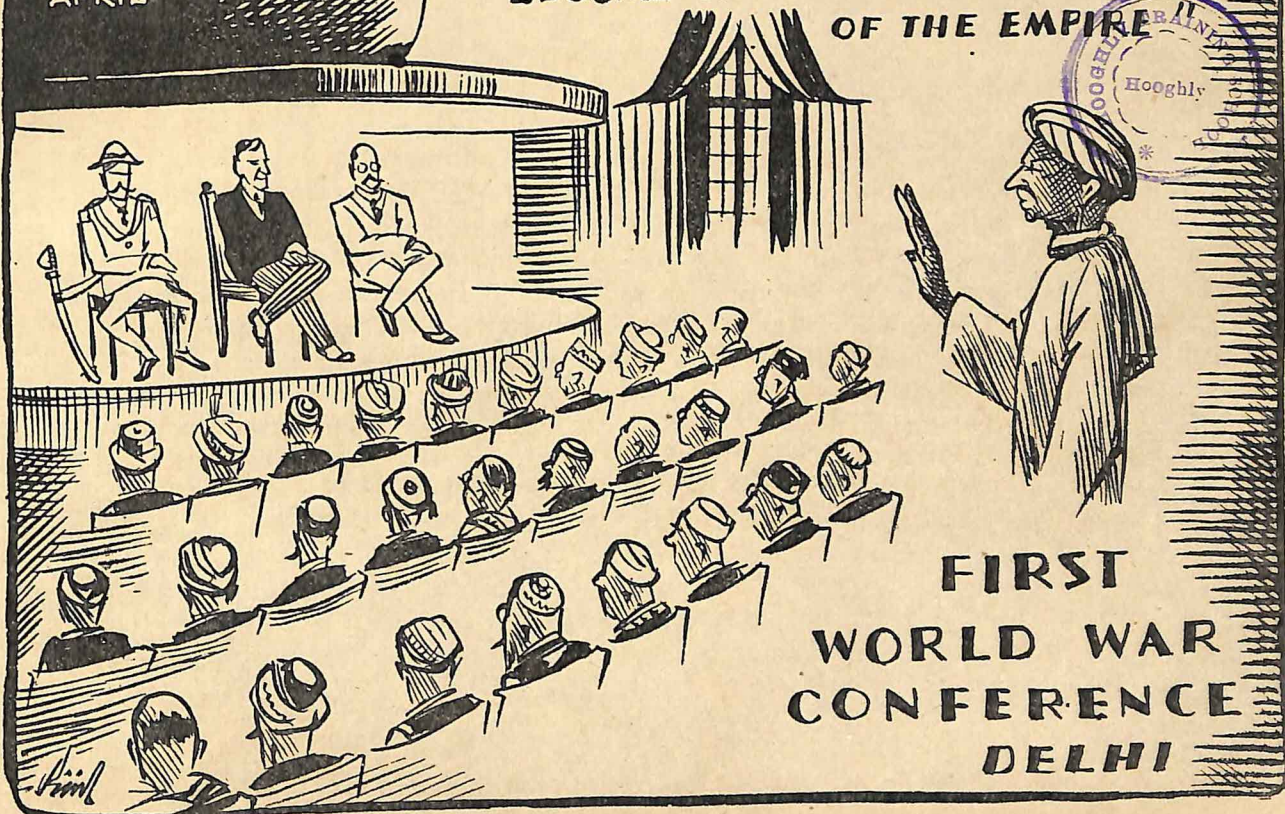


THE scene now shifted to Delhi where Gandhiji was invited by the Viceroy, Lord Chelmsford, to attend the first World War Conference. At first he had refused because the great Ali Brothers (Muhammad Ali and Saikat Ali) were then in jail, and Mrs. Annie Besant and Lokamanya Tilak were not invited in it. But later on he agreed to attend. In that historic address of his which was in Hindi (the first Hindi address given before a Viceroy) he said, "A performance of duty automatically confers a corresponding right.... I would make India offer her able bodied sons as a sacrifice to the Empire at its critical moment, and I know that India, by the very act, would become the most favoured partner in the Empire". Gandhiji had then a deep faith in British justice, and he confidently trusted that the British people would in the long run reward for her co-operation in this Great War.

1918

APRIL

"INDIA BY OFFERING HER SONS
AT THIS CRITICAL MOMENT WOULD
BECOME THE FAVOURED PARTNER
OF THE EMPIRE"



FIRST
WORLD WAR
CONFERENCE
DELHI

GANDHIJI'S health had broken down due to overwork. He had already seen that the Indian cultivators have to go for six months of the year without any work. In his sick bed he was trying to find out ways and means by which this terrible problem of unemployment could be solved. This would mean more work and better returns for the people. Thus the idea of the great Charka (the Indian spinning wheel) absorbed his imagination.

Meanwhile the World War was over. But India's political position remained the same. The great help which she had given to Britain in men and money was now amply rewarded by the passing of the infamous Rowlatt Act which introduced imprisonment without trial for any indefinite period.

AFTER

VICTORY

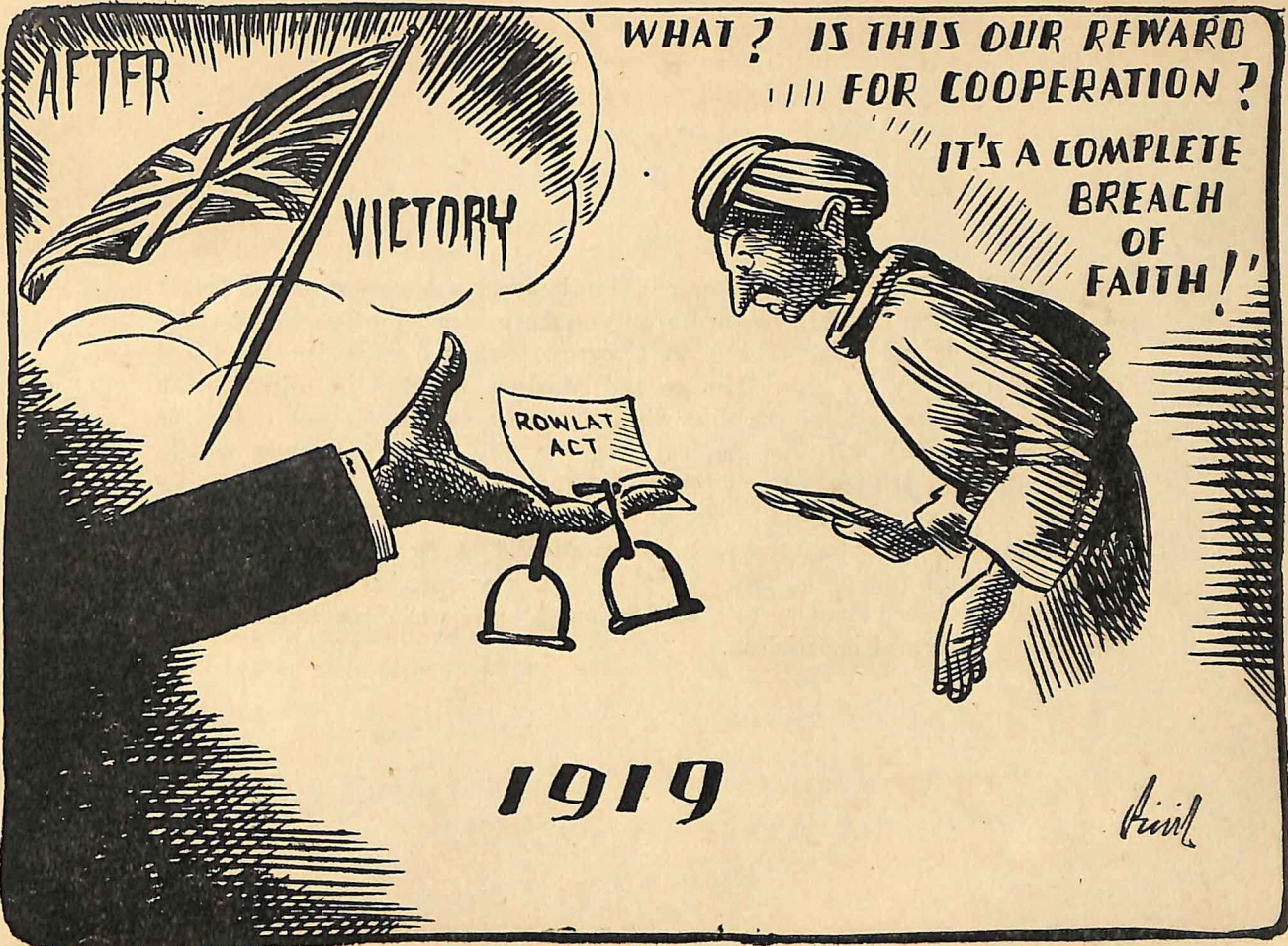
WHAT? IS THIS OUR REWARD
FOR COOPERATION?

IT'S A COMPLETE
BREACH
OF
FAITH!!

ROWLAT
ACT

1919

Amil



A SATYAGRAHI, a real follower of Truth, could not support such a breach of faith. So Gandhiji planned a Satyagraha movement which would cover the whole of India. The great Congress leaders like Sardar Patel and others all came by his side. Hindus and Moslems together in baited breath were counting the days for the time when this great national protest was to be launched. Gandhiji felt that he had seen the way. The movement was to begin with fast, self-control and prayer for the whole nation. On the 6th of April, 1919, was started the National Week. Swami Sraddhanand addressed a mammoth gathering in the great Jumma Musjid of Delhi. Moslem friends invited Gandhiji and Mrs. Sarojini Naidu to deliver speeches in mosques. A whole nation seemed standing to a man to launch an unarmed movement against the perfidy of armed imperialism.

SATYAGRAHA

AS A PROTEST
AGAINST BRITAIN'S
BREACH OF FAITH



SWAMI SRADDHANAND'S
ADDRESS IN DELHI
JUMMA MUSJID
1919

Prinl

IT was the 13th day of April, 1919, the Vaisakhi festival on the Full Moon day, the birthday of the great Lord Buddha. Men, women and children had assembled within the four walls of the little park of Jallianwalabagh in Amritsar (Punjab) to attend a meeting. Suddenly reports of gunfire were heard and a fusillade of bullets fell on the innocent unarmed crowd. At the little entrance to the park was now seen General Dyer standing with his armed soldiers firing at the meeting and blocking the only exit. The rounds of ammunition were now exhausted and the firing stopped. Deadbodies of hundreds of helpless women, men and children littered the little park. It was known later that the General had issued an order forbidding public meetings, but no one had heard about it.

The blood bath of the Punjab steeled the determination of the whole country and purified its mind. The Government action had demonstrated before the world that humanity was uprooted and that man had degenerated into a brute.

PUNJAB'S BLOOD BATH

1919

APRIL

JALLIANWALA BAGH



NATION'S SATYAGRAHA
AGAINST BRITAIN'S BREACH OF FAITH
RECEIVES ITS REWARD !

'HUMANITY
UPROOTED !'

AND now began the Reign of Terror in the Punjab. The details of this administration were so cleverly suppressed by Government from the outside world that even the All-India Congress Committee did not know about this before July. The whole of India was aghast with aversion. A nation-wide agitation began. Pundit Motilal Nehru as President of the Amritsar session of the Indian National Congress in 1919 conveyed the sympathy and respect of the whole of India to the people of the Punjab. An unofficial Committee of Enquiry was appointed by the Congress which included among others Gandhiji and Deshbandhu Das as members. On the other side the Government also appointed another Committee of Enquiry known as the Hunter Committee which was actually a farcical show of justice to whitewash the stains of blood. The agitated mind of India still more revolted at this.

THIS 'WHITEWASHING COMMITTEE' BUSINESS

1919



Pinil

WIPING BLOOD
TO SUPPRESS
REAL TRUTH

A FORM OF JUSTICE
METED OUT
TO
HUMAN BEINGS



AS a protest against the Punjab massacre Gandhiji and Tagore both relinquished the British honours that were conferred on them.

The treaty of Versailles showed that Britain did not keep her word she had given to Turkey at the outbreak of the war. The Khilafat movement which was agitating the Indian Moslems now took a definite shape. On the 24th November, 1919, the All-India Khilafat Conference was held with Gandhiji as its President. It was here that Mahatma Gandhi first used the word "Non-co-operation". A Khilafat sub-committee was formed with Gandhiji, Maulana Mohammed Ali and Maulana Abul Kalam Azad as members. Here the Non-co-operation resolution was adopted and it was finally supported on the 30th June, 1920, by the Moslem Conference held at Allahabad.

PROTEST AGAINST JALLIANWALA BAGH

Print

**'WE DESIRE TO BE RELIEVED
OURSELVES OF BRITISH HONOURS'**



1920

THE Moslem mind had now revolted so much that in August, 1920, there was a historic exodus of about 18,000 Moslems with their wives and children to independent Afghanistan. They had decided not to remain in a subject country like India. The Non-co-operation resolution was adopted in the special session of the Congress in Calcutta in September, and afterwards in the Congress at Nagpur. There was a tremendous upsurge of emotion throughout the land, young men leaving Government schools and colleges, lawyers leaving their practice and so on. On the other hand it was decided in the Khilafat Conference at Karachi on the 8th July, 1921, that unless the Government would change their mind, the Moslems would no longer remain in the Indian army and would join the Civil Disobedience Movement. Yes, there was the universal cry : " There cannot be any question of co-operation with such a Government ".

NONCOOPERATION MOVEMENT

'THERE CANNOT BE ANY QUESTION OF
COOPERATING WITH SUCH A GOVERNMENT'



1920

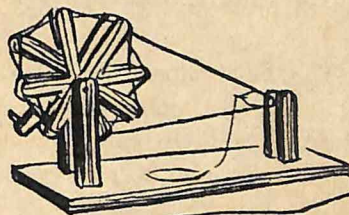
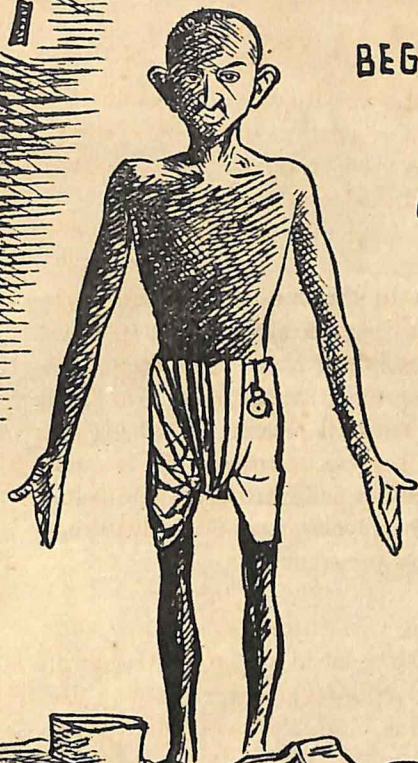
EVENTS began to move fast in all their dramatic variations. The Congress Working Committee now declared that it was against one's self-respect and also against the interest of the country to co-operate with the Government in any form. India's millions, whose very political existence was not even felt a few years ago had now arisen by some magic force and stood up to a man claiming the rights of humanity. The fear of the chain was lost and people in thousands filled in the prison cells. Even in the midst of this, Gandhiji was restlessly thinking about the true picture of India, one of abject poverty and want. He could not think himself isolated from these millions. A change now took place in his dress and habits. It was that of the half-naked fakir in loin cloth. His food now became the simplest and included the barest items of the average Indian's daily fare. The Khadi (coarse homespun cotton cloth) and Charka campaign was now started. This was planned to partially do away with unemployment among the poor and make them self-supporting regarding their cloth problem.

The Government now became alert at the rapid turn of events and offered terms to Gandhiji, but it failed. In the Ahmedabad Congress Gandhiji moved from camp to camp among the Congress representatives explaining to them the principle of non-violent non-co-operation and the methods to be followed to make it a success.

1921

USE OF LOIN CLOTH
&
BEGINNING OF KHADI PROPAGANDA

' CONSIDERING THE TRUE PICTURE
OF MY COUNTRY, I CAN HAVE NO
CLAIM TO GREATER COMFORTS
THAN THIS '



AN event now happened which put a setback to the non-co-operation movement in India. The basic principle of non-co-operation was absolute self-control and perfect orderliness among the Satyagrahis. The object was to defeat armed force by will force and the determination to abide by Truth. But the incident at Chauri Chaura in United Provinces where the Thana was burnt down by the Satyagrahis filled Gandhiji with great remorse. He was now convinced that the Satyagrahis must be first trained in self-control and discipline. The non-co-operation movement was immediately stopped, and Gandhiji henceforth concentrated his whole energy in constructive programme.

SECOND PHASE OF NONCOOPERATION MOVEMENT

'WHAT, SATYAGRAHIS LOST SELF CONTROL!
STOP THIS MOVEMENT!'



Amal

1922

GANDHIJI was expecting imprisonment every moment after launching the non-co-operation movement. He had therefore instructed that no strikes, nor any processions nor meetings in any form should be held after his arrest as a protest, but that the entire energies of the people should be concentrated on constructive programme of work. The non-co-operation movement was stopped in the February of 1922, and Gandhiji was arrested in March, 1922. By judgment of the Ahmedabad Court he was imprisoned for six years. One remarkable feature of this was that after his imprisonment Gandhiji refused to accept any special or preferential treatment in prison because that would distinguish him from his fellow prisoners. It was here that he wrote his autobiography, "The Story of My Experiments With Truth".

AFTER NON COOPERATION
MOVEMENT

'I WILL NOT ALLOW ANY
PREFERENTIAL ARRANGEMENTS TO BE
MADE FOR ME AS DIFFERENT FROM OTHER
FELLOW PRISONERS
IN JAIL'



1922

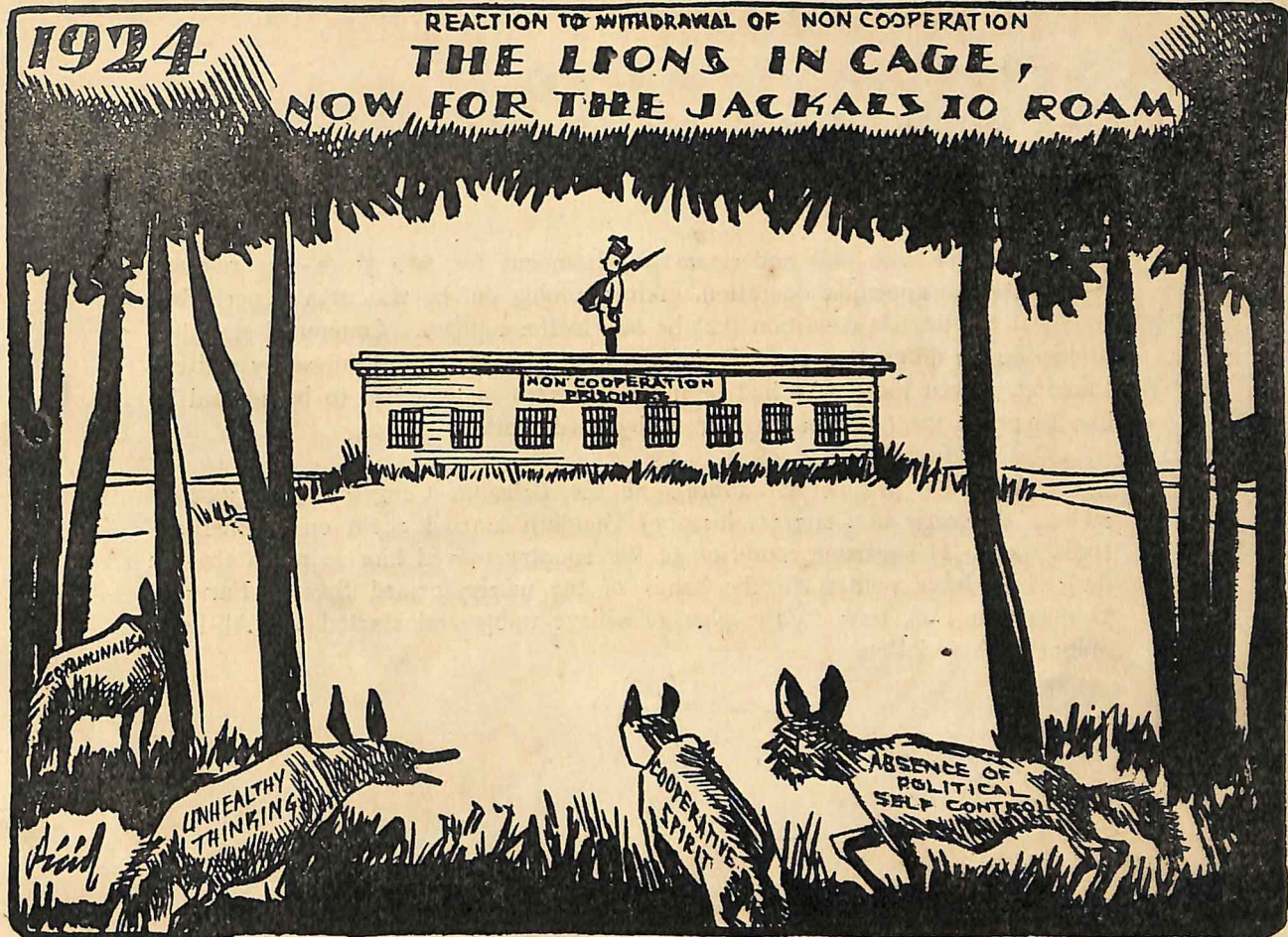
Kind

GANDHIJI, the leaders and the fellow workers of the movement were all in prison. So the time now came for the interested parties and opportunists to raise their heads. Attempts were started to break that Hindu-Moslem unity cemented just a year ago and which had made the British brains to violently ache. The spirit of co-operating with the British developed, political self-control was thrown to the four winds and communalism and unhealthy thinking gradually spread over the whole country. Even the Congress workers were now doubting the efficacy of the constructive programme which Gandhiji had advised them to follow. Difference of opinion developed into religious dissensions. Council-Entry and Council-Boycott groups now simultaneously came into the scene.

1924

REACTION TO WITHDRAWAL OF NON COOPERATION

THE LIONS IN CAGE,
NOW FOR THE JACKALS TO ROAM



GANDHIJI who had undergone imprisonment for two years was released after an appendix operation. After coming out he was greatly perturbed at the terrible condition that he saw in the country. Communal riots had broken out in different parts. There was much disorderly and unhealthy political thinking. Even those who had been his followers so long had to be advised by him to prove the truth of their creed by hard work.

After his presidential address at the Belgaum Congress (the shortest address delivered in Congress history) Gandhiji started again on another all-India tour. The pitiable condition of the country moved him so much that he decided to leave politics to the hands of the newly formed Swaraj Party of Deshbandhu Das, took to the plan of village uplift and started the All-India Spinners' Association.

BELGAUM CONGRESS &
DECISION TO
LEAVE POLITICS

'MY COUNTRY!
I HAVE DONE NOTHING FOR YOU!
YOU ARE FAR GREATER THAN
MY POLITICS!'



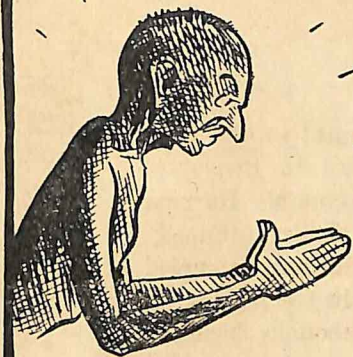
BY 1925, Gandhiji had reached South India in his tour. Here he came to know that no Harijans (the Untouchables) were permitted to travel through a public thoroughfare of Vykomb in Travancore. The local Congress workers now took Gandhiji's advice and decided to march through the prohibited route with the Harijans by their side. The Sanatanists (orthodox Hindus) took the help of the Police and obstructed the way. The whole thoroughfare was waterlogged with kneedeep water. At length Truth won, and the road was thrown open to the Harijans.

1925



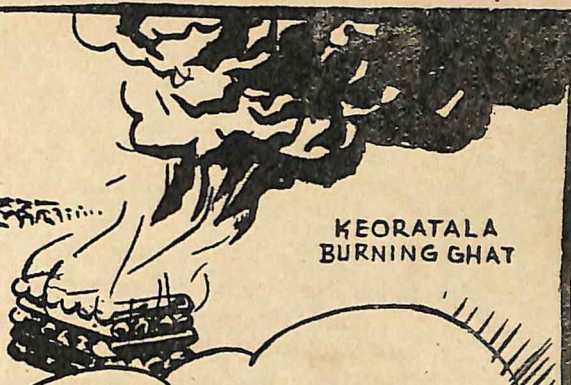
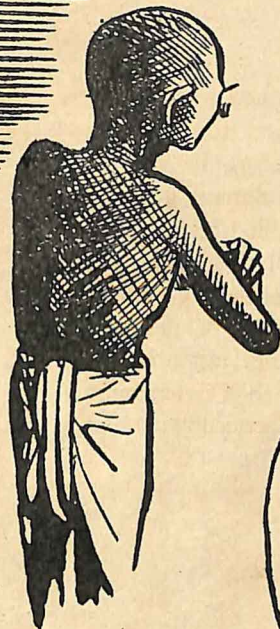
AWAY WITH THIS
INJUSTICE
TO HUMANITY

VYKOM
SATYAGRAHA
TRAVANCORE



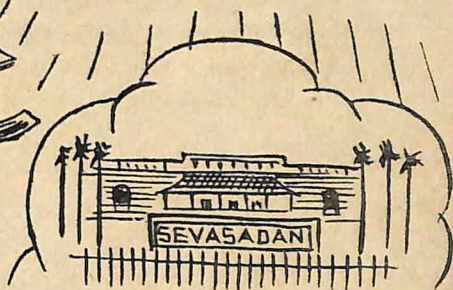
IT was the 16th of June, 1925. The whole of India was stunned at the news of the death of Deshbandhu C. R. Das. Gandhiji hurried to Bengal to stand by the funeral pyre of the departed great at the Keoratala Burning Ghat, Calcutta. There he stood motionless gazing at the flames gradually swallowing the earthly remains of Deshbandhu. One thought now occupied his mind,—how to perpetuate the sacred memory of one who had given his all for the cause of the country. It was decided that the house of Deshbandhu should be consecrated to the cause of alleviating human suffering. This needed big money and Gandhiji with his begging bowl went about collecting funds for the purpose. At length one million of rupees was raised, the Chittaranjan Seva Sadan was built and the country was relieved of the much-needed want of a first class hospital for women and children.

PASSING AWAY OF DESHBANDHU



KEORATALA
BURNING GHAT

RUPEES TEN LACS



1925

COLLECTING FUNDS FOR
MEMORIAL

April

0

IT was now the 12th February, 1928. There was a partial failure of crops in Gujerat. And at the same time the Government had decided to enhance the land revenue. All the kisans under Vallabh Bhai Patel, the Sardar of Bardoli, rose to a man against this inequitous and unreasonable order. Gandhiji now advised them to launch Satyagraha under the leadership of the Sardar and showered blessings on them for the success of a right cause. The struggle began between an unarmed people with a determination and an armed Government without an ideal. Truth triumphed in the long run and the Government had finally to give in.

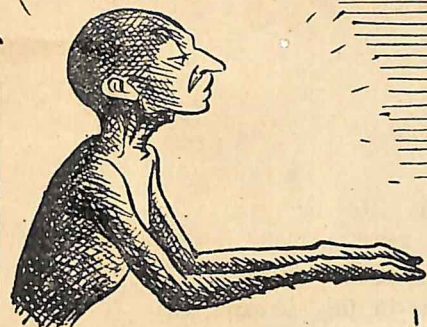
MAY GOD GIVE YOU
STRENGTH OF MIND &
COURAGE

BARDOLI SATYAGRAHA

WHY THIS ENHANCEMENT OF RENT
WHILE OUR CROPS ARE FAILING?
AREN'T WE HUMAN BEINGS?

1928

WE ARE NOT GOING TO PAY RENT



Amil

THE Lahore session of the Indian National Congress in 1929 happens to be a landmark in India's struggle for freedom. It was here that the resolution demanding Complete Independence for India was first passed. It was also resolved here that if the British would not agree to this demand, the Congress would immediately launch Satyagraha with Gandhiji as its leader.

All India now stood up. Gandhiji now sent to Lord Irwin, the Viceroy, the famous Eleven Points demanding India's right to Self-Determination. He had still the hope that the Viceroy would perhaps admit the truth and reasonableness of the rights of man. But he was disillusioned. The Viceroy's reply came : " Self-Determination for India is out of question " :

LAHORE CONGRESS

AND

TERM OF ELEVEN POINTS

MAN HAS RIGHT
TO
SELF-
DETERMINATION

PLEDGE TO
COMPLETE
INDEPENDENCE

SELF-
DETERMINATION
IS
OUT OF
QUESTION

Reed

1930

I WOKE AND FOUND



SO began that famous all-India Satyagraha better known as Civil Disobedience. India's right to self-determination was now put to test. It began with Gandhiji's historic march with his 79 volunteers to the salt waters of Dandi followed by streams of villagers on the way. It was for the manufacture of common table salt, a very common and elementary but essential right of man to prepare for his daily table, which the British Government had withheld from the country.

CIVIL DISOBEDIENCE MOVEMENT

TEST OF MAN'S RIGHT
TO SELF DETERMINATION

1930



SALT WATERS
DANDI

IT was at midnight when Gandhiji with his associates was arrested at the Karadi camp by the District Magistrate accompanied by the Superintendent of Police with his armed men according to the old rusty Regulation XXV of 1827. The news stunned the World. As many as 102 American clergymen sent a request to the then British Premier Mr. Ramsay Macdonald to come to terms with Gandhiji and India. In the far-off Panama the Indians observed a peaceful hartal as a sympathetic protest. Almost all the French papers flashed the news about Gandhiji's arrest and of his doings.

On the other hand the British Government issued as many as twelve Ordinances one after another. But the whole country seemed indifferent to this repressive legislation. One after another the Salt Law, the Law of Sedition, Forest Laws and all the prohibitory orders of the Government began to be disobeyed.

CIVIL DISOBEDIENCE MOVEMENT
SECOND PHASE

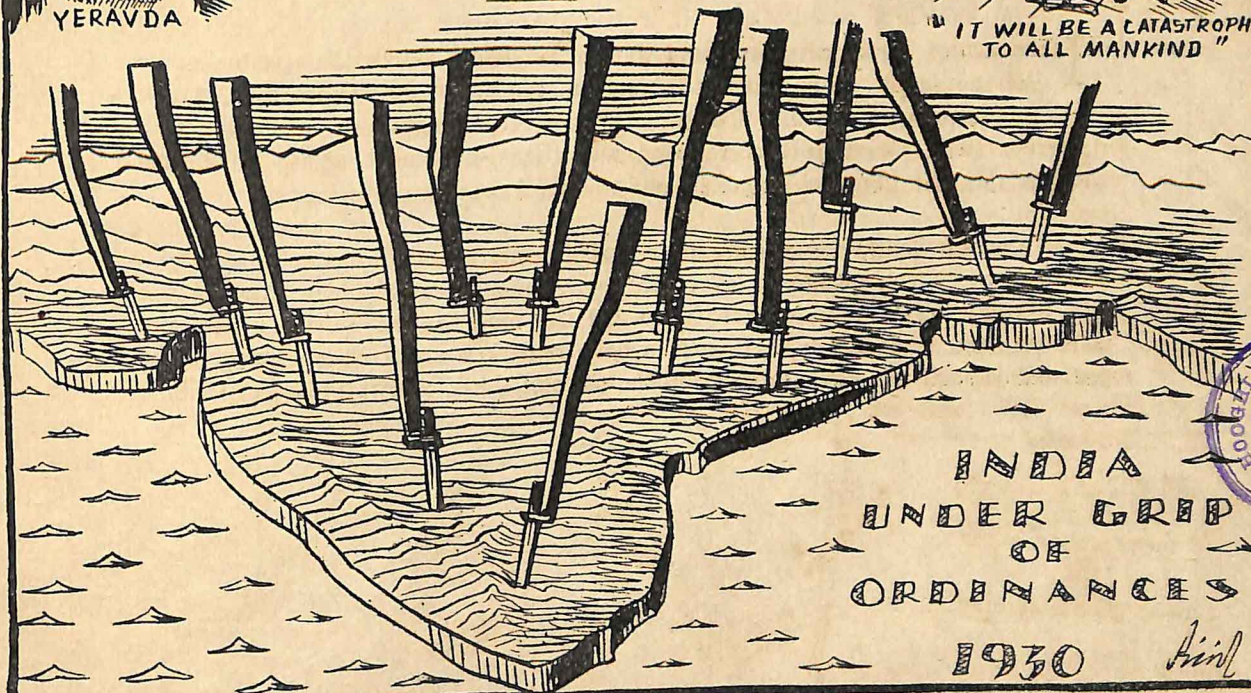
GANDHIJI'S ARREST STUNS THE WORLD



YERAVDA

LETTER TO
PREMIER
MACDONALD
FROM
101
AMERICAN
CLERGYMEN

"IT WILL BE A CATASTROPHE
TO ALL MANKIND"



INDIA
UNDER GRIP
OF
ORDINANCES

1930

Amal

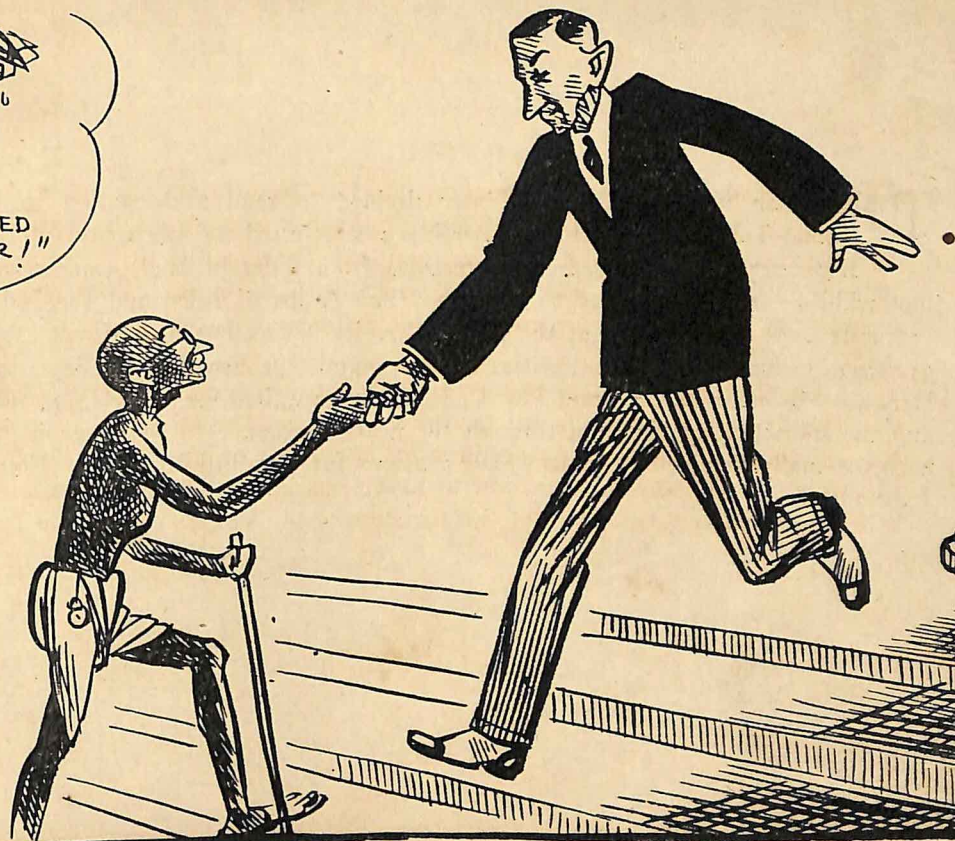


THE armed force was now about to face its defeat before the spiritual force of the people. The Round Table Conference had opened its first session in London. But the Congress refused to recognise it. On the 26th January, 1931, Gandhiji was released and the Government order which had declared all the Congress organisations unlawful was now rescinded.

On the 17th February began the talks between Gandhiji and Lord Irwin, the Viceroy, which gradually led to the now famous Gandhi-Irwin Pact on the 8th March. This news however unsettled the mind of the Tories in Britain. Mr. Winston Churchill is even said to have remarked : "I cannot imagine the half-naked seditious Fakir striding up the steps of the Viceroy's Palace in Delhi".

GANDHI IRWIN PACT

1931



Acid

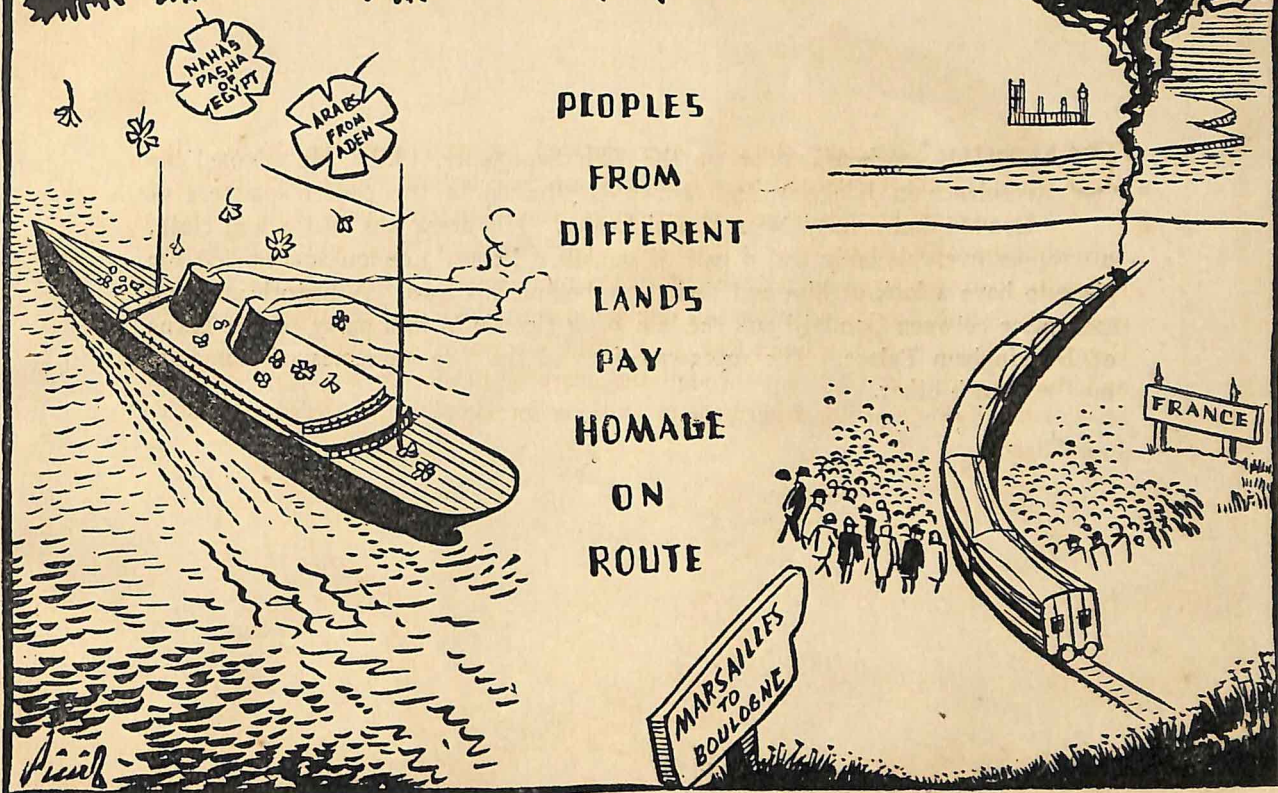
THE Indian National Congress later decided to send a delegation to the Round Table Conference and Gandhiji was selected its sole representative.

Big receptions and respectful greetings from different lands were offered him while he was on his way to London. The Arabs of Aden and the Indian residents there were present at the port. Premier Nahas Pasha of Egypt cabled greetings to him, but the Authorities did not permit the Egyptian public to visit Gandhiji. Romain Rolland and Rev. C. F. Andrews waited for him at Marsailles, and the train that carried him through the heart of France to Boulogne had to be occasionally detained at intermediate stations for Gandhiji to address French Journalists.

1931

ON WAY TO SECOND ROUND TABLE CONFERENCE

PEOPLES
FROM
DIFFERENT
LANDS
PAY
HOMAGE
ON
ROUTE



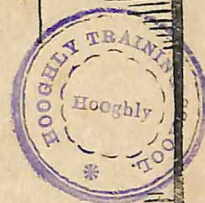
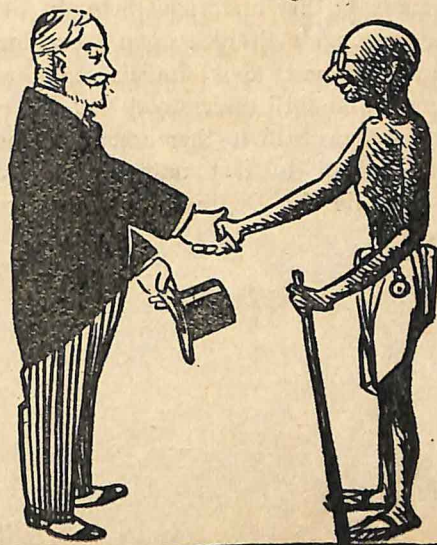
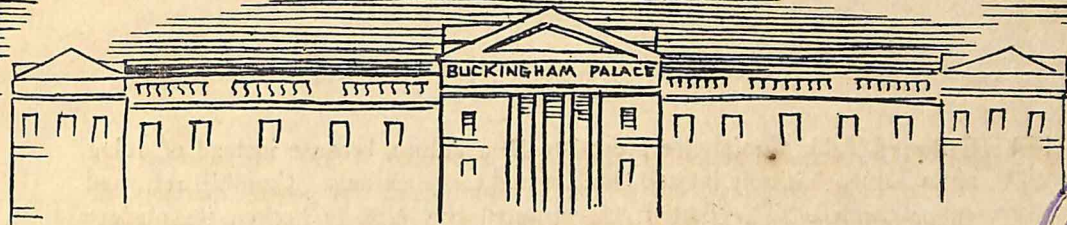
GANDHIJI reached London on the 12th September, 1931. He selected his residence in Kingsley Hall which is situated in the poorer quarters of London and run by Miss Muriel Lester. His dress was just a loin cloth, a wrapper over his body and a pair of sandals. Poorer London surrounded the place to have a look at him and then they became his own. A historic meeting took place between Gandhiji and the late King George V in a party on the lawns of Buckingham Palace. The representatives of the two extremes of humanity now met each other.

LONDON

A MOMENTOUS MEETING

1931

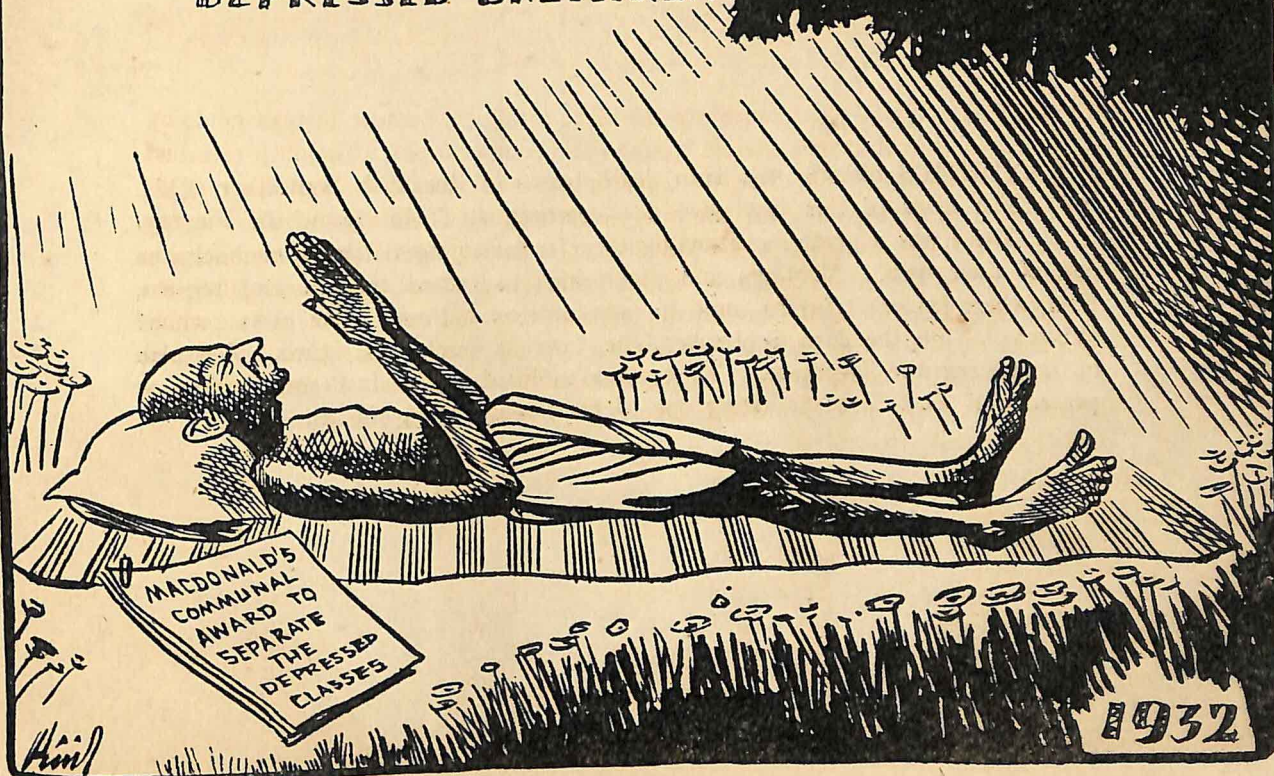
REPRESENTATIVE OF DOWNTRODDEN MILLIONS
BEFORE THE KING OF KINGS



THE Round Table Conference proved to be a failure, because instead of doing any solid work it only invited troubles and complications. Gandhiji returned empty-handed. The British Government had already broken its pledges and refused to arrange any further interviews between Gandhiji and the Viceroy to expedite this. Congress again decided upon launching Satyagraha under his leadership. In the meanwhile news about India's new Constitution was published in London. In a moment Gandhiji understood that the real object of the whole plan was to divide the Indians still further among themselves. Gandhiji risked his valuable life and decided to fast unto death against Premier Ramsay Macdonald's plan to separate the Depressed Classes from the Hindus through the Communal Award.

MACDONALD'S COMMUNAL AWARD

I DECIDE TO FAST UNTO DEATH AS A PROTEST AGAINST
THIS ATTEMPT TO SEPARATE MY DOWNTRODDEN
DEPRESSED BRETHREN



GANDHIJI'S historic fast unto death began on the 20th September, 1932. The news of this fast gave a staggering shock to the whole country.

There was a great move among the Hindus to make the untouchables as one of their own. Meetings and processions expressed concern and regrets. Everywhere leaders tried to come to one common outlook. The news reached Whitehall. On the 24th September, the Yervada Pact was signed. The plan of separating the Depressed Classes was nullified. The fast was broken in presence of Poet Tagore singing one of his famous compositions.

FAST BROKEN IN PRESENCE OF TAGORE

WHEN THE HEART IS DRIED & PERCHED UP,
COME WITH YOUR SHOWER OF MERCY

SEPARATE ELECTORATE
FOR DEPRESSED CLASSES
IS HEREBY CANCELLED

1932

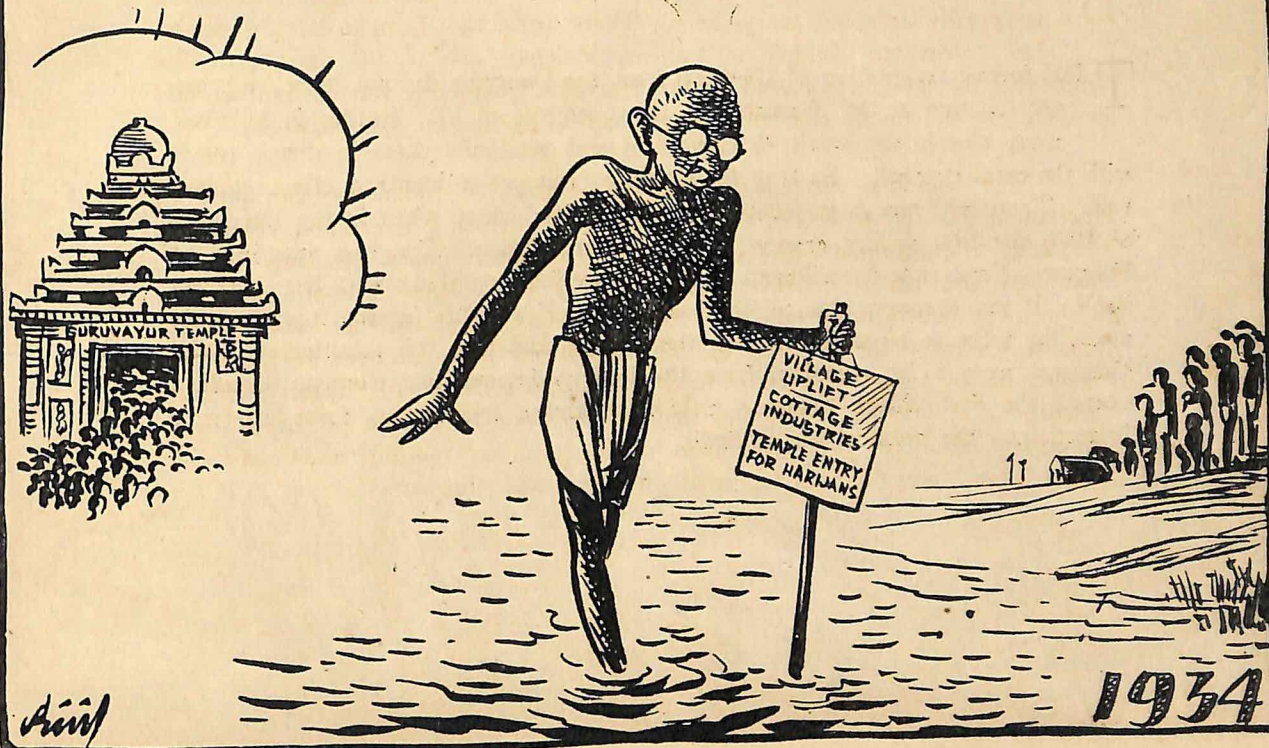
Picard



BUT the fate of India was none the better. The untouchables were not universally accepted everywhere. There arose the Temple entry question. The Guruvayur Temple of Calicut, Malabar, one of the most orthodox temples of the land, was closed to the Harijans. Gandhiji started another fast as a protest and finally the temple door had to be thrown open to them.

Now Gandhiji started to tour the interior of India for the cause of Harijan uplift. Here we see a man of 55 years crossing rivers and villages on loin cloth to enquire into the sufferings of the untouchables, advising them on cleanliness and health, improvement of villages and cottage industries and how to do away with untouchability. Gandhiji even went further when in the Bombay session of the Congress in 1934 he refused to remain even an elementary member of the Congress because he stuck to the principle of "Truth and Non-violence". It may be mentioned that in the Bombay session of the All-India Congress Committee the amendment of the phrase "truthful and non-violent means" for "peaceful and legitimate means" was thrown out.

HARIJAN TOUR
"FOR THE PRINCIPLE OF TRUTH &
NON VIOLENCE I CEASE TO BE EVEN
A FOUR ANNA MEMBER OF THE CONGRESS"

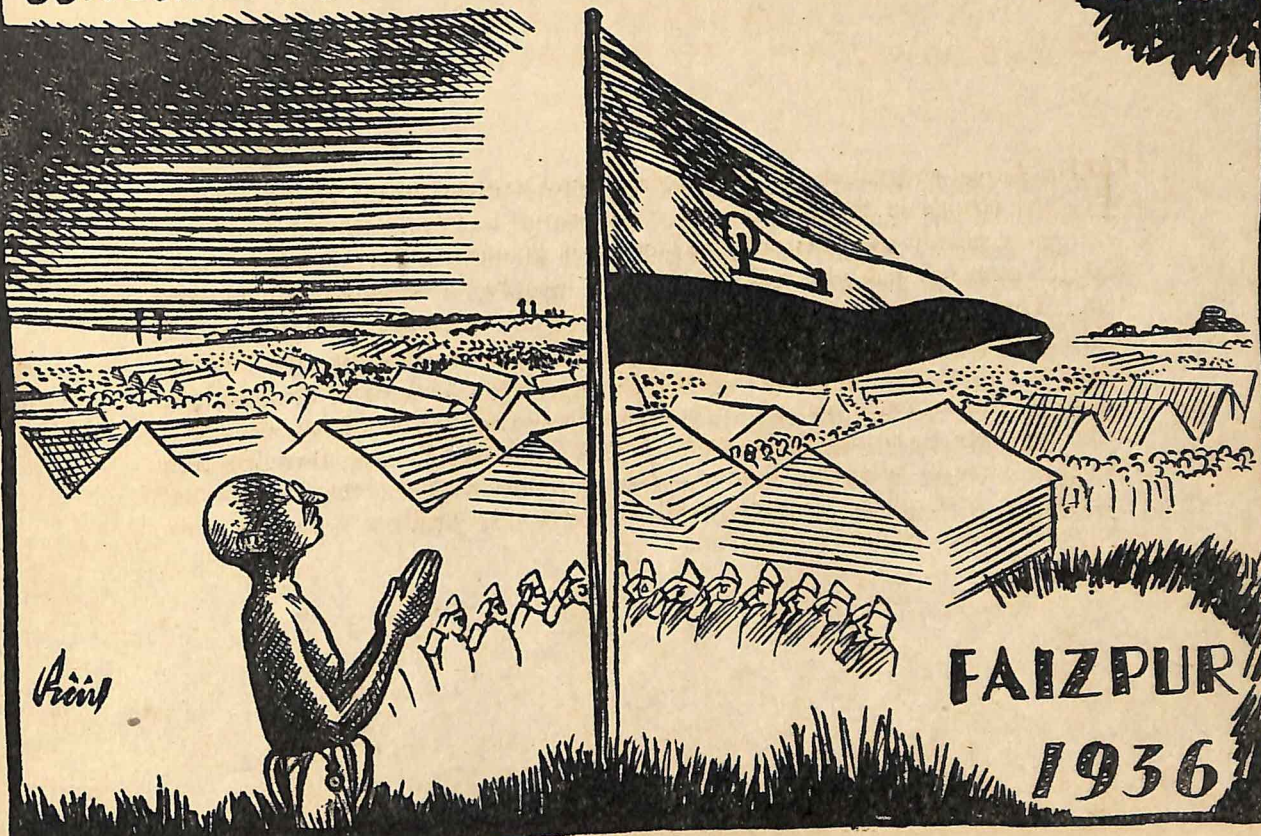


A. J. J.

1934

THE formal resignation of Gandhiji from the Congress did not however bring any change in the character of the Congress at all. Rather it followed more closely the spirit of Gandhism and gradually came in direct touch with the country's soil. So long the Congress was pre-eminently a city organisation. There was now a momentous change in its history when in the December of 1936 the first village session of the Indian National Congress was held at Faizpur. From now the villagers came in more intimate touch with the Congress itself. It was arranged that all the basic necessities of life for the lacs of people attending were to be supplied from the villages and that the volunteers for the Congress were to be recruited from the local youngmen and women. Gandhiji opened the first village Congress exhibition and a tremendous force was now infused into the political life of India.

**FROM CITY TO VILLAGE
CONGRESS & POLITICS TOUCH THE COUNTRY'S SOIL**



FAIZPUR

1936

IN 1938 Gandhiji went to the land of the tribal Pathans in the N.-W. Frontier of India and travelled there with those sturdy stocks of men with his friend and associate Khan Abdul Gaffur Khan, a staunch believer in non-violence, better known as Frontier Gandhi. He had organised the Khudai Khidmadgar group of Pathan volunteers for village social service in the Frontier regions. It seemed somewhat unique that a virile and fierce stock of people like the Pathans, who have been successfully defying British Imperialism by force of arms so long, could in 1930 conduct the civil disobedience movement of the Frontier unarmed and without violence so successfully. The two Gandhis now travelled from village to village discussing the poor economic conditions of the Pathans and preaching to them the principle of Non-Violence and Truth.

**THE TWO GANDHIS
IN THE LAND OF FREE AND STURDY PATHANS
1938**

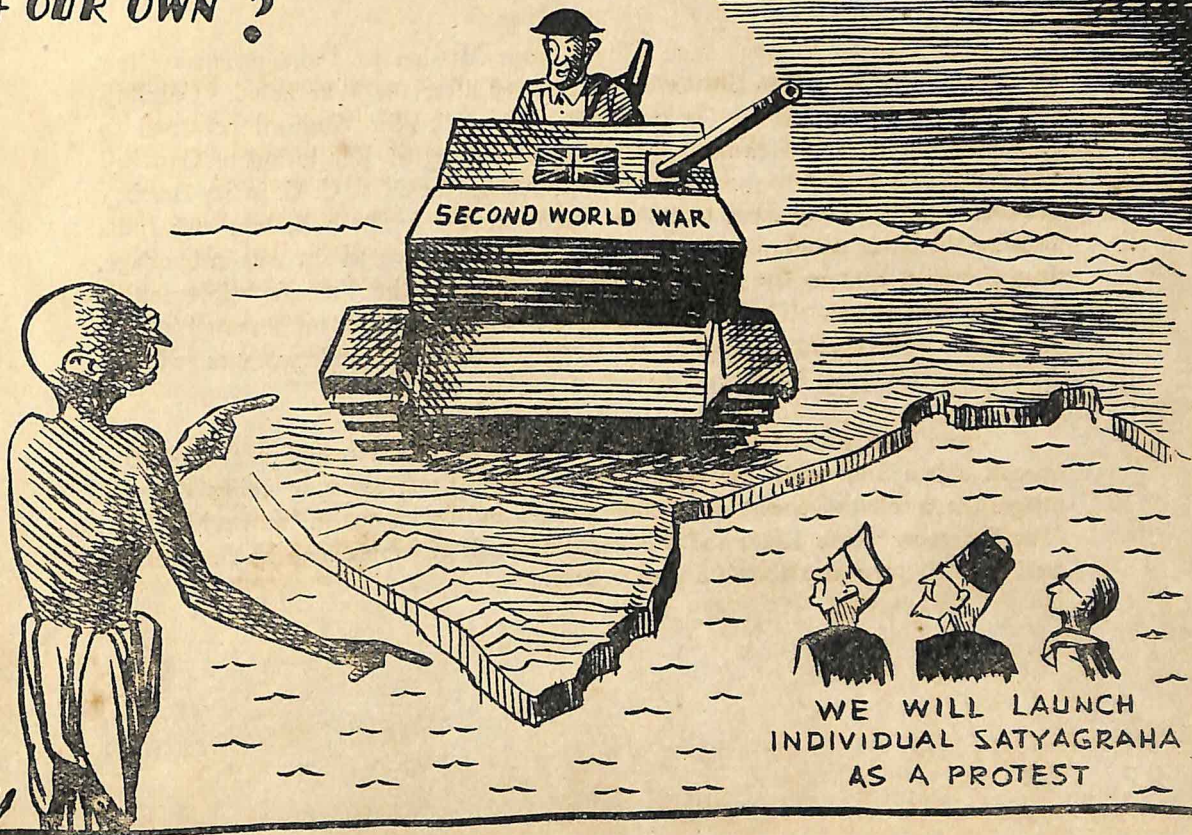


ABOUT this time the European sky was overcast with clouds. Soon the terrible storm burst in 1939. Poor India was tied to the iron-wheels of the Second Great War by Britain and no consent was deemed necessary from the Indians for this. The Congress Working Committee declared, "India cannot associate herself in a war said to be for democratic freedom when that very freedom is denied to her". The Congress Ministries that had been functioning so long in the seven provinces of India resigned as a protest. Nor was the Viceroy Lord Linlithgow any willing to enter into any consultation with them. Gandhiji remarked, "The Congress asked for bread and it has got a stone".

According to Gandhiji's advice it was now decided that the Congress should launch Individual Satyagraha as a protest. The first Satyagrahi to be arrested was Vinoba Bhave, the second Pandit Jawahar Lal Nehru and the third Maulana Abul Kalam Azad. It was further resolved that India should not contribute a pie, nor a *Bhai* (brother) for this War, and congressmen moved in the villages with this slogan.

**WHY THRUST THIS BURDEN UPON US ?
HAVE WE NO OPINION
OF OUR OWN ?**

1940



**WE WILL LAUNCH
INDIVIDUAL SATYAGRAHA
AS A PROTEST**

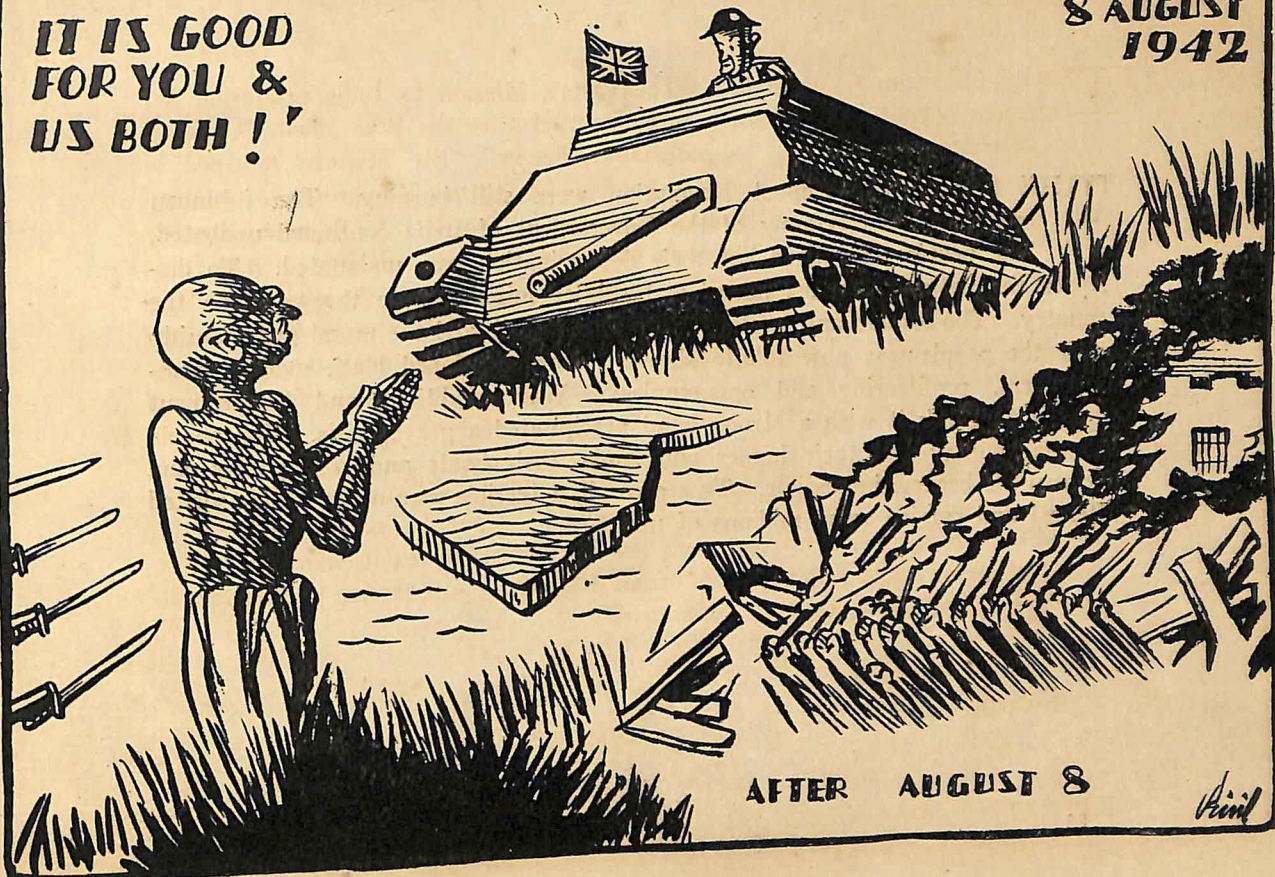
EVENTS began to move fast. The Cripps Mission to India promising her a more popular Constitution to be granted after the War failed. Gandhiji described the offer as "a post-dated cheque". Sir Stafford returned to London. On the 8th August, 1942, the famous August Resolution of Gandhiji requesting the British to quit India was passed by the A. I. C. C. in its Bombay session. Gandhiji explained that this was necessary for both Britain and India because the latter could not fight with any freedom as long as she was in bondage. But Gandhiji contemplated about sending a letter to the Viceroy before taking any concrete action. The very next day the India Government arrested all the Congress leaders and thousands of Congress members and workers without letting the Congress have any chance to explain itself.

And now started the great August Upheaval as a result of the Government's attempt to stifle the country's demand. Congress now being declared illegal the whole movement went underground and broke out in tremendous fury. The Defence of India Rules and the brutal methods of suppression by Government and the Military also took its own course.

' BRITISHERS , PLEASE QUIT INDIA !

**IT IS GOOD
FOR YOU &
US BOTH !'**

**8 AUGUST
1942**



AFTER AUGUST 8

Reid

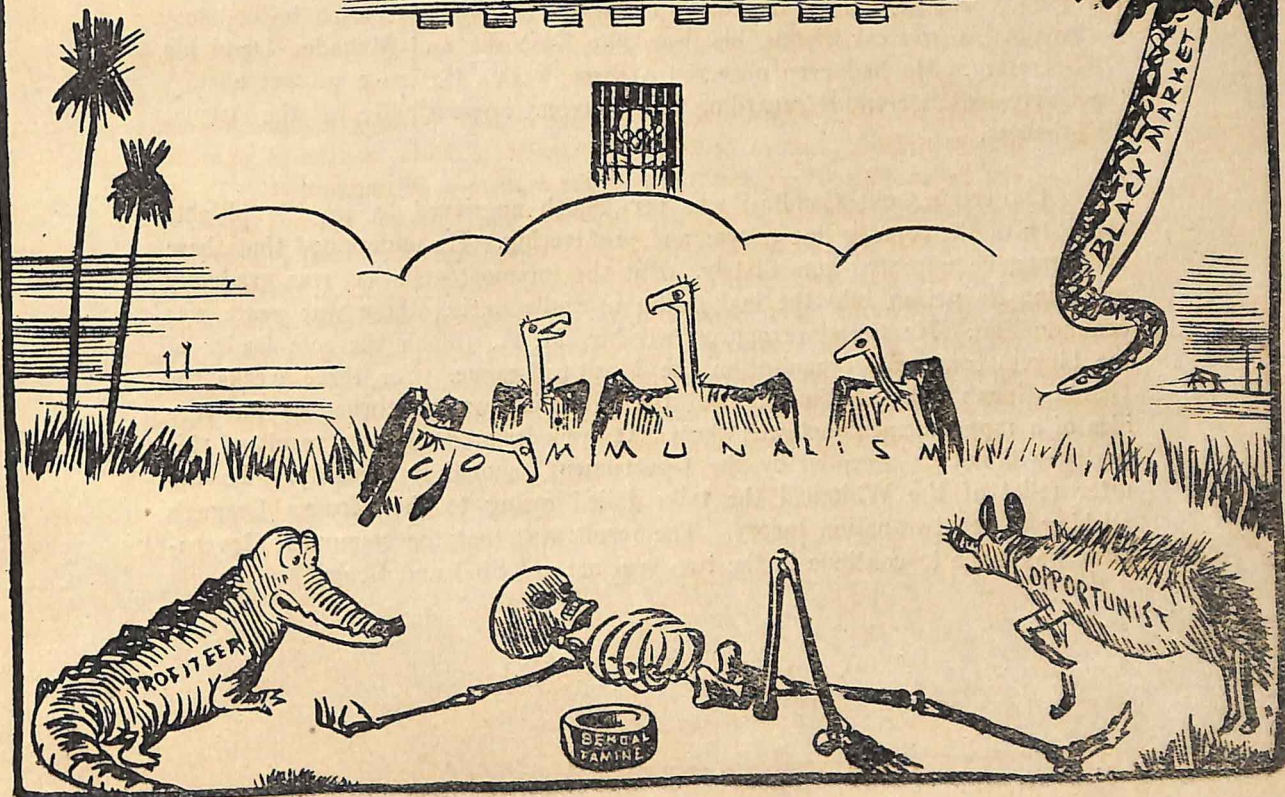
THE fires of the August Revolution were still burning. The inhuman oppression and tyranny of the Government of India continued unabated.

The people were tired but their determination was undaunted. To dissipate the nation's morale, newer and subtler missiles were thrown upon the country. The leaders and workers were now in jail, and the moral guardianship over the people was now totally absent. Now developed black market, communalism, profiteering and opportunism. War conditions and Government apathy to check it with a strong hand precipitated a grave crisis. The people of the country lost their homes and lands, their boats and conveyances and normal life became impossible. To crown all, a terrible man-made famine visited Bengal and carried away millions of men.



Reid

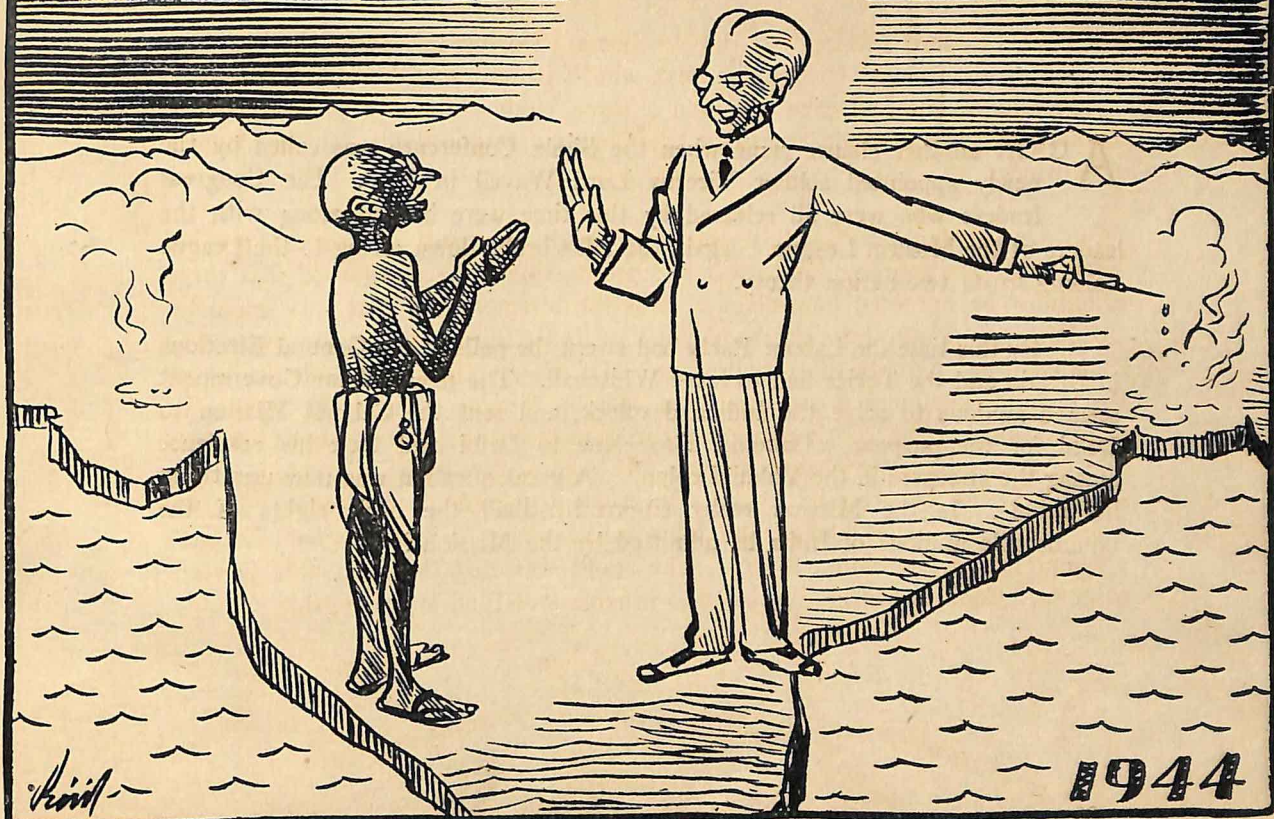
AFTER THE DISTURBANCES OF AUGUST '42 1943-44



IN 1944, Gandhiji was set free due to illness. During this period he had lost two of his greatest friends, his dear wife Kasturba and Mahadev Desai his Secretary. He had even observed a three week's fast as a protest against the Government's attitude regarding the Congress responsibility for the August disturbances.

On coming out Gandhiji was very much aggrieved to see the pitiable condition of the country due to war and profiteering. He understood that these evils must be uprooted immediately. But the foremost evil that was gradually spreading its poison into the body politic of India during these war years was communalism. He therefore approached Mr. M. A. Jinnah the sole leader of the biggest communal organisation the Moslem League. For three weeks the Gandhi-Jinnah talks continued. But the Whitehall was perturbed at the very idea of a rapprochement between them. It even declared that the result of this parley will not be accepted by the Government (should it succeed). To the utter relief of the Whitehall the talks failed owing to the Moslem League's sticking to the two-nation theory. The result was that the communal Government was made to continue in the two provinces of Sind and Bengal.

**GANDHI JINNAH PARLEY
ATTEMPT TO CHECK COMMUNAL POISON**





AGAIN another chance came when the Simla Conference was called by the newly appointed soldier Viceroy Lord Wavell in 1945. The Congress leaders who were all released by this time were invited along with the leaders of the Moslem League. Again the talks broke down owing to the League holding to its two-nation theory.

By this time the Labour Party had swept the polls in the General Elections in Britain and the Tories had to leave Whitehall. The new Labour Government seemed anxious to solve the Indian deadlock, and sent the Cabinet Mission to Delhi for the purpose. Gandhiji also came to Delhi and took his residence among the sweepers in the Valmiki colony. A great question was now unsettling his mind : Is the Mission really sincere ? Shall the basic rights of the innumerable millions of India be admitted by the Mission ?

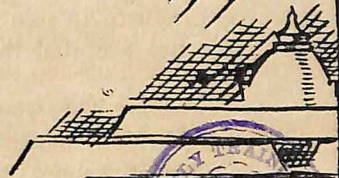
FAILURE OF SIMLA TALKS
= 1945

LIGHT, MORE LIGHT

RIGHTS OF HUMAN BEINGS COME FIRST



CABINET
MISSION
PROPOSALS



AT SWEEPER
COLONY,
DELHI

1946

Arind

THE Cabinet Mission worked for about three months in Delhi and finally an arrangement for a government of India by the Indians themselves was arrived at. The first part consisted of an Interim Government under a cabinet of responsible Indian ministers at the centre, which was to function till a Constituent Assembly called from the whole country would assemble and formulate a permanent Constitution for India. Gandhiji and the Congress believed in the sincerity of the Mission's intentions and accepted the Plan, and the Congress entered the Interim Government with Pandit Jawaharlal Nehru as its Vice-President. But here again the Moslem League stood in the way and refused to join declaring that the Cabinet Mission along with the Congress had not accepted the League's Two-Nation theory.

The whole country was mortified at such a stand of the League and Gandhiji made a famous statement. "The Congress entry to Interim Government cannot be celebrated with illuminations and feastings. People must remember that their Ministers have gone there as a matter of duty to wear a Crown of Thorns. The Moslem League the most powerful and representative organisation of the Moslems have not joined the Interim Government. They are angry with the Hindus. The League says that the Hindus have deceived them. Though the Hindus cannot mourn with them, yet they must not feast nor must they have illuminations. They must be patient".

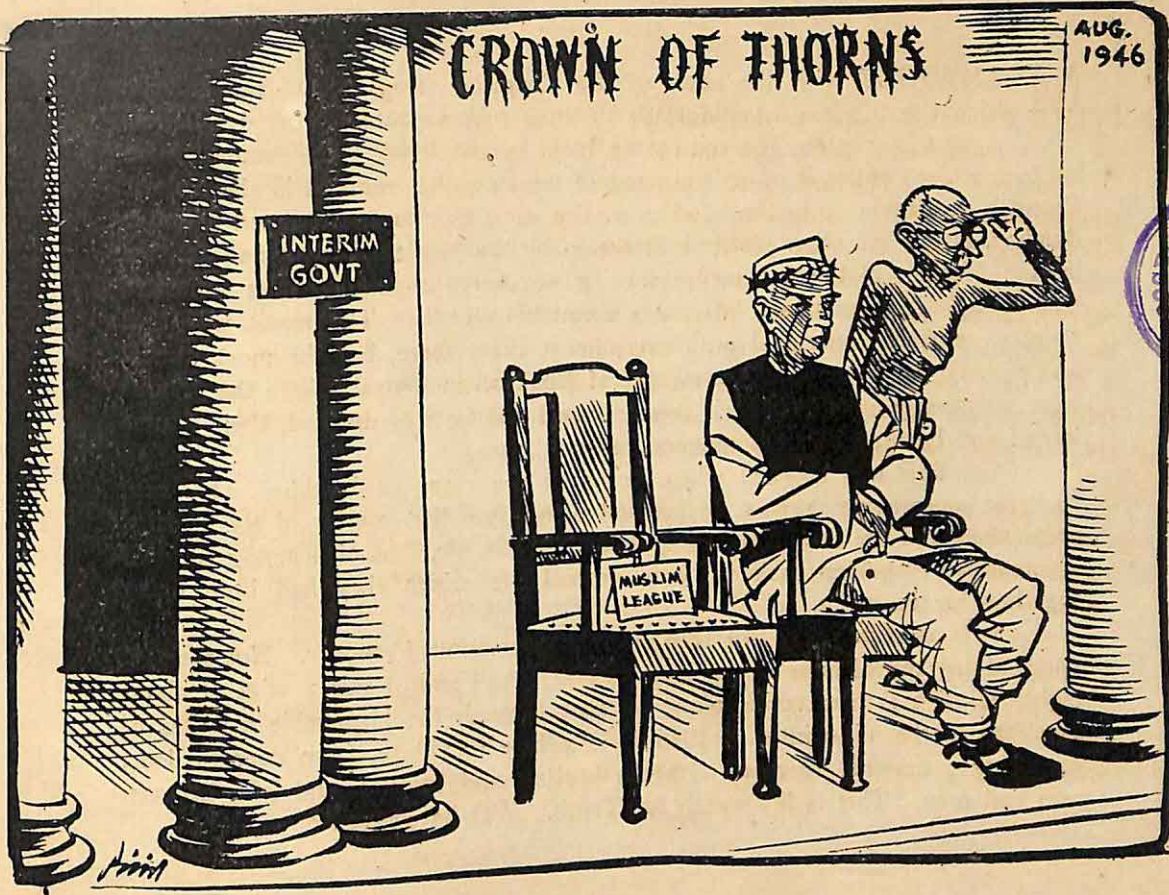
CROWN OF THORNS

AUG.
1946

INTERIM
GOVT

MUSLIM
LEAGUE

Hooghly



MEANWHILE with the news of the Congress acceptance of the Interim Plan the Moslem League High Command as a protest ordered a Direct Action Day to be observed on the 16th August, 1946. The demonstration led to a violent outburst of mob communal frenzy which resulted in the historic Calcutta carnage and looting and arson on that day and after, and later in Bombay, Dacca and other places. This step by the Moslem League and assisted by the Moslem National Guards working on active communal lines fomented and precipitated communal bitterness throughout India. The result was that there were fresh communal outbursts almost everywhere, but the most woeful and pathetic tale came from the villages of Noakhali in Bengal, where the Hindus were mercilessly murdered, their women raped and forcibly married, their houses looted and burnt, and mass conversions took place.

Gandhiji was shocked when he heard the story of Noakhali. He now took the momentous decision to proceed direct into the interior of the affected areas alone and try the greatest experiment of his life, that of bringing the two communities together back to their normal life which they had been living together for centuries.

It is an atmosphere of gloom vitiated by communal rancour. Not a single speck of any ray of hope is visible anywhere. And amidst this a saint of about eighty winters is persevering alone on foot through the impassable marshes of Noakhali in the mid-winter of 1946 from village to village, from door to door, preaching communal harmony between brother and brother, and love between man and man. This is his search for Truth. Will he succeed ?

LEAD KINDLY LIGHT



COMMUNALISM

NOAH HALL

NOVEMBER
1946

Reid

THE horrors of Noakhali were now overshadowed by the horrors of Bihar. Man had completely degraded himself into a beast. The news spread like wild fire throughout India. Badshah Khan hurried from the frontier with his "Khudai Khidmadgar" volunteers. The story was too terrible to relate. Mass killings, destruction of property, and arson were the general features. Even Gandhiji had to leave his Noakhali work unfinished.

The two Gandhis now met in Bihar and they put their heads together thinking about the ways that would save these poor and simple-minded folks from the communal virus which had poisoned their whole being.

Is the task impossible? Will it be impossible for the Hindu to live by the side of his Moslem brother? What is the moral of Indian history?

HINDU MOSLEM UNITY



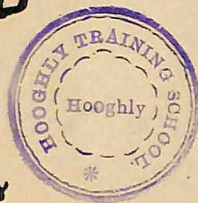
Arind

PURIFICATION BY FIRE

BIHAR

JANUARY

1947



EVENTS were now moving very fast. The Cabinet Mission had given India a Plan. An Interim Government was now functioning at the Centre under the Congress. To this the Moslem League later joined at the instance of the Viceroy Lord Wavell without however admitting their joint responsibility in that body. On the other hand the Moslem League's Direct Action and finally the Punjab communal atrocities brought the whole country into such an abnormal state that even the general outlook of the country became vitiated so far as to even demand the necessity of partitioning the country into Moslem and non-Moslem zones.

"But this is just a palliative and not a treatment of the disease," Gandhiji saw. The British policy of divide and rule on eve of transfer of power was about to take place. He now stood for One United India against this abnormal mass mind of communal hate.

But Gandhiji's advice fell on deaf ears. Even the Congress whose motto was One United India had to give way to this obstinacy of Mr. Jinnah. The Congress therefore agreed to partitioning of only those areas where the Moslem League commanded the majority. The 3rd June announcement of Viceroy Mountbatten accepted this Congress stand (which was accepted by Moslem League as well), and the partition into two self-governing Dominions for the intervening period started work. The suffering nations of the World saw to this vivisection game and ventilated their protests and objections.

Gandhiji was looking calmly at the things as they were shaping themselves. "I feel it is just an indication that as we are throwing off the foreign yoke all the dirt and froth is coming to the surface," was his reply to the Chinese Ambassador to India. "I am an irrepressible optimist. Human nature either goes up or goes down. Let us hope, in India, it is going up."

Yes. If Winter comes, can Spring be far behind ? ,

ULTIMATE TRUTH
SHALL PREVAIL

THIS IS JUST A PASSING PHASE



BHANGI'
COLONY
PRAYERS
NEW DELHI
JUNE 1947





BY THE SAME AUTHOR

SATYER SANDHANEY Price Rs. 2

Bengali version of
IN SEARCH OF TRUTH

SUBHASH ALEKHYA Price Rs. 2-8

A picture album of prin-
cipal events from life of

Netaji Subhas Chandra Bose

PICIEL

(*Amrita Bazar Patrika*)

born with a silver-spoon in mouth. And so I remained a child for about twenty-five years. This period was primarily occupied in my education and latterly in historical research work. Then I took to lecturing in History to Honours students in a College in Bengal. My Principal and colleagues who were amazed at my fantastic creations with the brush finally thrust me into this line for pastures new. Fifteen years of hard work in this since 1933, have brought me to somewhat of a mental maturity and success. Now a greater question occasionally unsettles my mind : Am I really contented with this, or should I make some new experiments with my pen and brush for my country ?



Photo : Parimal Goswami

